The
UNITARIAN MONTHLY

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The Word "Unitarian."

THAT which the name "Unitarian" denotes is nothing in comparison with what it connotes. It connotes the principles and ideas that have been associated with it; a movement of thought in sympathy with science; a movement of ethics in sympathy with reform; the subjection of all opinions and beliefs to reason as the sole authority; "the supremacy of ethics," deed and not creed the important thing; that dignity of human nature which Channing called his one sublime idea, and which the march of science has confirmed as grandly as it has confirmed the Unity of God. A name that has connoted all these things, and with all these—innumerable heriosms, sacrifices and devotions of the men and women who have called themselves Unitarians, is not a name to be lightly, or even carefully, set aside for any other in the vocabulary of spiritual ideas.

Rev. J. W. CHADWICK (U.S.A.)

M.B.

Notes and News.

Will readers please note that the bound volume of the "Unitarian Monthly" for 1917 is now ready, with Index, price one shilling, by post 1s. 3d.?

The "Unitarian Monthly," reduced from 16 to 8 pages owing to the increased cost of production due to the war, relies upon the loyalty of its readers and upon those churches which use it, to support it through these difficult times.

It was stated in January that it had been so far ascertained that 440 Unitarians had been killed in the war.

The Dukinfield Old Chapel and School have benefited from the generosity of Mr. J. O. Kerfoot, one of the members, who has given £100 and £50 to them respectively.

Mrs. Fanny Follett Osler Blake, who died in November last, bequeathed £300 to the Crewekerne Unitarian Church.

MINISTERIAL CHANGES:— Rev. Henry Dawtry, B.A., resigned his ministry, Free Religious Society, Dundee, and accepted appointment as minister of the Unitarian Church, Aberdeen; Rev. F. Coleman has been publicly welcomed at the Burnley, Trafalgar Street, Church; Rev. J. Wain has been publicly welcomed at Hale; Rev. Donald Frazer, of Pembroke (Baptist) Chapel, Liverpool, has accepted appointment to Exeter Unitarian Chapel; Rev. Lt. Harman Taylor was one of the survivors from a transport ship torpedoed and sunk in the Mediterranean, Dec. 30th, and is now safe; Rev. A. H. Biggs, M.A., LL.M., of Ilford, has accepted appointment to Mansfield; Rev. J. B. Robinson received farewell gifts, Jan. 27th, on termination of his ministry at Barnard Castle; Rev. W. H. Lambelle has been welcomed back to the Middlesbrough Church; Rev. J. Tyssal Davis, B.A., has had farewell presentation on leaving York, and has commenced his ministry at the Theister Church, London; Rev. A. Leslie Smith, B.A., of Belper, has accepted appointment to the Hunslet Unitarian Church; Rev. F. Cottier has been inducted to the ministry of Chatham Unitarian Church, Feb. 2nd; the Rev. D. Delta Evans has accepted invitation to take charge of the work of the Dennett Hall Domestic Mission, West Croydon; Rev. J. B. Robinson has been appointed to Hapton (Norwich); Rev. F. Summers resigned from Dingley Place Mission, London, owing to illness.

DEATHS: Mrs. J. Briggs, Crewe, Jan. 11th, 80; Miss A. E. Harris, Sidmouth, Jan. 16th, 84; Mrs. J. Chulfield Clarke, at Leicester, Jan. 18th, 76; Mr. Geo. Lyell, Working, Jan. 20th, 68; Mrs. Abraham Morrell, Mossley, Jan. 18th, 69; Pte. J. J. Crompton, of N.Z., killed in France, Oct. 1st, 1917; Miss C. E. Taylor, of Oxford Road, Manchester, Jan. 22nd, at Southport, 73; Mrs. Wm. Wright, Leicester, Jan. 19th, 86; Mrs. A. Scott Niven, Twickenham, Jan. 25th, 86; Rev. Geo. Critchley, B.A., St. Leonards-on-Sea, Jan. 26th, 74; Mr. J. W. Brooker, Ditchling, Jan. 19th, 60; Sapper Norman Heaton, Finsbury Park, London, Feb. 3rd, 24; Miss Katherine Bruce, London, Jan. 24th, 76; Miss J. E. Chapman, Maidstone, Jan. 25th, 80; Miss F. E. Fullager, Leicester, Jan. 13th, 72.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

DEAR COMRADES,—Men and women on war service, I give you good greeting. Be sure our hearts are with you and that you have not only our deep sympathy in all your difficulties and trials, but our great respect for the brave and plucky way in which you so loyally carry on the work you have to do. Yes, brave brothers and sisters—in the army, or on the sea, or in munition factories, or ministering to the wounded, or doing other war service away from your homes, those of us who remain at home doing our bit where we are, feel greatly proud of you. It does us all good to know that you feel that your connection with your Church and Sunday School is a source of strength to you; that you feel the influences with you as a sustaining power. It makes it plain to us that the work has not been in vain, and it is an encouragement here to know that in your most critical experiences the moral and spiritual forces gained at home have been such a help.

You know what you are doing. You are fighting or toiling to make possible a grand ideal. You are engaged in a heroic adventure to make international unity, to bind all the nations in brotherhood and permanent goodwill. There is surely an inspiration in that. No greed of conquest; no desire to steal others' territory; no mere thirst for world domination nor for military glory actuates you. But your aim is the emancipation of all mankind from the terror and nightmare of outrage and bloodshed. How grandly that compares with the selfish aims of the aggressor. Soldiers and workers for the grand ideal,—to bless all mankind with international justice, with world-wide peace and goodwill. All hail to you! The spirit of brave ancestors throbs within you, and you are sure to be worthy of such sires.

May victory for Freedom and Right soon be yours. Be of good cheer! The Right will prevail. For God and humanity, it is worth toiling and battling and suffering. The losses and bereavements and sacrifices of those at home will not be in vain. God will sustain you and be the very present help to us all.

—THE EDITOR.

For Creed or Character.

GEORGE GRANT was a young man in the Pikes ne Unitarian Chapel, an active and zealous mem- r, and a devoted worker in the Sunday School. He as proud of his Unitarian Faith. He thought there uld be nothing else so grand as the Gospel of Unity, e Unity of God and the Unity of Man, and the nity of Man with God in everlasting life.

But George had his troubles and trials like every- dy else. And it was good that it was so, for he o is not tried never knows what he is. George had come attracted towards a sweet young woman, md Fanny Hartley. But she was a Wesleyan. His rents did not like this attachment. They had no rsonal objection to the young woman, but they uch preferred that their son should be joined to one his own religious faith. So they gave no encour- ement to George's growing intimacy with Fanny.

The situation was similar with Fanny's parents. ey were earnest Wesleyans. As such, wth a very perfect understanding of what Unitarians believe, d much misled by misrepresentations, they were mewhat shocked at the prospect of their daughter rming an attachment for a young man who belonged the Unitarians. Indeed they openly expressed eir objections to Fanny herself. But she felt so rongly drawn to George that the attitude of her rents did not seem to have any effect. Had it not en that others also sought to influence her—promi- nt members of the Wesleyan Church, and one of its inisters, advising her and warning her of the pain- l consequences that would be sure to follow if she came the wife of an "unbeliever,' the love between r and George might have taken its otherwise tural course.

But one day when they met he could see that she as almost in tears. He inquired what was the atter. With great difficulty, and bursting into tears e said—

"Oh, George, I think it will break my heart. Father d mother forbid my having anything more to do ith you."

"How is that?" said George.

"Because you are a Unitarian."

"Oh, is that it? So they do not say anything gainst my conduct, or character, it is just because my belief, is it?"

"Yes, just your belief. They admit that you are honest and straightforward, and of good habits, and can say nothing against you. But they seem to think that your Unitarian unbelief is a very shocking thing. Oh, George, I do wish you could leave that and be a Wesleyan. Could you give it up out of love for me?"

"No Fanny, how could I? If I believe that my Unitarian Faith is right and true, I should be a hypocrite and a deceiver if I professed that it is not so, just to please you. It would not show much love for you if I began life with you in deceit."

The upshot of this was that Fanny said he must see her parents and talk to them.

So George went to see them. They received him somewhat coldly. And all the talk between them ended in their saying that they could only consent to his engagement to Fanny on condition that he gave up his connection with the Unitarians.

After taking some little time for consideration he wrote and told Fanny that he left the matter with her to decide. He could not sacrifice honour and sincerity and his own self-respect by pretending to deny his real faith. He did not see how she could have any respect for him if he became false to himself. Much as he loved her he was compelled as an honest man to say that she must accept him with his Unitarianism or not at all. She replied that she had been persuaded that the happiness of husband and wife depends very much on them sharing the same religious faith, and though it meant a very painful wrench to her to break from him it might be better for both to part now than to repent later. And there it ended.

Fanny married a man who attended tthe Wesleyan Church, when he went anywhere. And it proved to be a most unhappy union. He was a cruel husband, and of unreliable character.

George Grant gravely lived down his disappointment. He went to the war, and distinguished himself as a good soldier for Freedom and Right.

The point of this story is that love without honesty and sincerity is worthless. Some mixed marriages are very happy ones, and some in which husband and wife are of the same religious faith are unhappy. It depends more on character than on creed. But given good character agreement in religious belief conduces to harmony and unity of family life.

Our Creed.

Our Credo owns diviner birth ,
The slow result the ages give,—
A faith by which a man may live
And not escape to heaven from earth.

. . . . . .

Our creed is simple, pure, and free,
No inquisition and no ban,—
Just love to God and love to man
And trust in immortality.

We follow him whose feet have trod
Life's thorniest path, its holiest way,
And with the real Christ to-day
Are nearer drawn to man and God.

And, touching things beyond his ken,
We win where larger knowledge calls,
His trust in love where strife appals,
The good and true he found in men.

One God we own, one beauty see,
One living truth, one perfect good,
One March of human brotherhood,
Love-led, to God-like destiny.

—Alexander F. Chamberlain.

Jessop Hospital for Women, Sheffield.

MR. THOMAS JESSOP, a member of the Upper Chapel (Unitarian), Sheffield, in 1878, devoted the sum of £30,000 to the erection of this hospital for women in Gell Street. It is a handsome, capacious, and admirably arranged building. Since it was erected Mr. Jessop's family added a steam laundry at the cost of £1,000. It appears that the institution originated in 1864 through the action of a local medical man Dr. Aveling, and is for the treatment of diseases peculiar to women.

A Unitarian Church.

THE Teaching in this Church is what is commonly called Unitarian, which is a simple form of Christianity involving no puzzling contradictions of mind and heart ; which, under open trust-deeds, and without formal Creeds or stereotyped Articles of Faith, does not demand the acceptance of any doctrinal confession or statement on the part of either Minister or Adherents ; but emphasises the Reasonableness of Religion, its ethical character, and its great value to man in helping and blessing him in the common ways of life. Unitarianism is the Christianity of Jesus brought up to date: it claims Jesus Christ as the greatest Unitarian of all, and the Christian Scriptures as the greatest Unitarian text-book. Unitarianism welcomes all honest reverent criticism, and all New Light that can be thrown on the Bible, on religion, and on human conduct ; it inculcates especially the Universal Fatherhood of God, the Universal Brotherhood of Men, and the Final Restoration of Mankind to all that is divinest and best, both in this world and the next: in Faith, in Hope, and in Love.—G.S. (Buxton Unitarian Church).

Intellectual Honesty.

BY REV. W. C. HALL, M.A.

A good deal of writing in the public press to-day supposes that the churches are steadily going to pieces, and that it is advisable to discuss the causes. Many readers of the Unitarian Monthly must have seen the articles of "Ignotus" in the "Manchester City News," since amplified and published as a book, which have provoked much discussion in the north. What seems to me the underlying charge of "Ignotus" directed against all the churches is that of intellectual dishonesty.

I am not disposed to enter into the discussion of any of the reasons "why the pews are empty", including most of our own, or why the churches have declined and are threatened with further declension. I merely want to set forth my opinion that the only church likely to endure, to gather men and women into its communion, and to become powerful for righteousness in the individual and the nation is the church that is absolutely honest intellectually. I believe the world wants to know not whether this or that church professes a liberal and progressive creed, or whether its teachers are broad-minded and tolerant of varying beliefs, but whether it does honestly believe what it says it believes. For ourselves the great question is not whether in our theology we have intellectual truth, but whether we are straightforward, frank and absolutely sincere in declaring the truth we know. Are we indifferent, or enthusiastic about it? If we are indifferent, if we are slack, if we are saying "It is the truth, which the world must sooner or later accept, and we need not excite ourselves over promoting it," we only half believe it. What do we Unitarians really believe? We believe just those things for which we have passion. These are the things which it would be a violation of conscience to trim, which we cannot accommodate to the low ideals of the age, and which we cannot compromise. We shall grow as a denomination not simply as the world can say, "These people have truth," but as it is compelled to say, "These people are absolutely honest in the presentation and exposition of their beliefs."

Rational religious views and what we comprehensively call "broadmindedness" will not themselves fill our churches, or they would have been crowded and overflowing long ago. What the world is asking to-day is, "Which church is 'straight?'" Unto that Church it will turn.

Lawrence House Hostel, Essex Hall, London, has been busy. During December 127 beds were made up for Unitarian soldiers and sailors, and 134 during January.

The Central Congregational Church, Boston, U.S.A., has invited a Unitarian, Rev. W. Harris Croak, to become its assistant minister, and this Church and the First Unitarian Church are holding joint services in the Central Church owing to shortage of coal.

International Christian Unity.

THE pages for this issue were made up and in proof before receiving from Dr. Carpenter a copy of the Invitation to British Church to support the International Christian Conference to be held at Upala, Sweden, on April 14th. The Invitation is too lengthy for insertion here, but the subjoined letter that came with it fully explains its purport.

(To the Editor of the "Unitarian Monthly.")

Sir,—The Invitation to an International Christian Conference has been received in England by various religious bodies. It has arisen from the desire to bring together members of every branch of the Christian Church among both neutral and belligerent nations, with the aim of helping to produce by common worship and meditation that temper of goodwill which alone can secure lasting peace. A movement in the same direction was already made in this country last summer, when a Council was formed to promote it. Most of its members had approved the action of the Government in declaring war against the Central Powers in August, 1914. But all are convinced that there can be no permanent settlement until national rivalries and ambitions are brought under the control of Christian principles of love and duty. The Christian Church exists for their maintenance ; to make them effective in our common life is its great concern. In the familiar language of one of our liturgies we ask God to revive the purity and deepen the power of its testimony, and through the din of earthly interests and the storm of human passions to make the still small voice of His Spirit inly felt. We, therefore, commend to our churches the proposals of the Scandinavian bishops, praying that the Divine blessing may foster their purpose to calm the bitterness of mutual antagonism, and bring anew the healing sense of common brotherhood beneath the Father in heaven.

CHARLES HARGROVE, President of the National Conference ;

J. ESTLIN CARPENTER, President of the British and Foreign Unitarian Association.

The quarterly meetings of the S.E. Wales Unitarian Society at Pontypridd, on Feb. 4th, included a helpful Conference on "The Churches after the War," and an impressive sermon by Dr. J. Estlin Carpenter on "Fellow-workers with God."

PRAYER : O God, the All-Merciful, in Thee will we put our trust. Amid the everchanging experiences of life we will find rest and peace in Thy unchangeable love. With confidence we rely on Thy never-failing care, and guidance. May we ever strive to be worthy of thine infinite goodness by seeking to do Thy will and to become more like Thee, so that Thy kingdom may come more abundantly on earth as it is in heaven.—Amen.

Unitarians in Boston.

Of a recent Unitarian demonstration in Boston, Mass., U.S.A., it was reported that—the big thing lately in the Hub's Unitarianism was the mass meeting held recently in Symphony Hall with an overflow in Horticultural Hall, another in Dr. Hale's auditorium, and still another in the spacious vestry of the same church. Fully five thousand people took part in the demonstration. In each place the singing was led by large choruses of young people, and great joy and interest were evident. Rev. William L. Sullivan was the chief speaker, giving magnificent addresses, and a large corps of local men were impressed into service. Nothing like it had been seen here for years, and the scene in front of Symphony Hall an hour before the opening of the doors might easily have been mistaken for a jam at the Sunday tabernacle.

Joseph Barker's Press.

A special pamphlet was the product of the new Press. "The Press and the People" being the title. What may be called the high water mark of Barker's career as a religious reformer may be said to have been reached on July 6th, 1846, when the Press was publicly set going at Wortley, near Leeds. Barker's speech was of great length ; the other long speech was by a Roman Catholic doctor from Newcastle. No reference is made to Unitarians. Sir John Bowring made an eloquent speech. The committee announced that "The Press is presented to Mr. Barker, freely and unconditionally." There was no religious service. Mackay's verses "There's a good time coming boys" was recited by John S. Hincks, Esq., of Leeds. The Revs. E. Higginson, Franklin Howarth, and Charles Wicksteed, took part in the proceedings. The absence of other Unitarian ministers is noticeable. —H.W.

A Mother's Lament.

My Son : I saw you go—and felt you took with you the best that was in me—my love—my prayers—my tenderness !

Oft in the night I woke with stifled breath and felt that you had gone—ne'er to return. I prayed—oh ! how I prayed that God would give you back to me, My son !

One night a vision came—I saw the Master's form and heard His voice, "Daughter, have faith—thy son is in My hands. Of what avail your prayers if faith you lack?" and so I leave you in our Father's care,

My son—my son.

—H.E.M.S., in "Public Opinion."

The Roll of Honour of Kidderminster Unitarians is 98, including 7 killed and one died in hospital.

Central Postal Mission (AND UNITARIAN WORKERS' UNION)

In connection with the present Unitarian movement in Jamaica, it is interesting to recall Channing's words uttered shortly after the emancipation of the slaves in the West Indies:—"Among the signs of a brighter day the West Indian Emancipation is the most conspicuous. West Indian Emancipation was the fruit of Christian principles acting upon the mind and heart of a great people. When I look at this act I do not stop at its immediate results at the emancipation of eight hundred thousand human beings. I look at the spirit from which it springs and see here a grand and most cheering foundation of human hope. . . . a new principle derived from Christianity destined to renovate the earth is at work. . . .a new spirit of humanity, a new respect for human nature, a new comprehension of human rights, a new feeling of brotherhood, a new idea of a higher social state, have been and are unfolding themselves under the influences of Christian truth and Christian civilization. We are beginning to learn the mighty revolution which a heavenly faith is to accomplish here on earth. . . . Christianity is a revelation of the infinite, universal, parental love of God towards His human family, comprehending the most sinful, descending to the most fallen and its aim is to breathe the same love into its disciples. . . Love and reverence for human nature. A love for man stronger than death is the very spirit of Christianity. Among the signs of a brighter day perhaps the West Indian Emancipation is the most conspicuous. This event does not stand alone, it is a sign of the triumph of Christianity, and a presage and herald of grander victories of truth and humanity. . . Let us look on the future with hope, the triumph of Christianity, however deferred, is not the less surely announced by what it has already achieved." —1842.

Channing's prophetic words are being fulfilled. The progress in Jamaica during the last seventy years is wonderful! One evil after another entailed by the slavery of the past is being swept away. Progress has been largely due to the self-sacrificing efforts of the Missionaries. All honour to them! Is it not time that Unitarians should take their part, The Jamaicans are a devout race, highly susceptible to religious influence, the spread of education is preparing them to seek a religion in accordance with reason and conscience. Surely the grand simple faith of Unitarian Christianity is what they need. Should we not rejoice to spread it, and to be linked however humbly with Channing's glowing prophecy.

—FLORENCE HILL.

Nat. Unitarian Temperance Association.

Says the "International Record" for January:—"There was a time when Total Abstinence made its appeal only to the few; when the very idea of abstaining from alcoholic liquors was considered a fad,and he who so conducted himself was styled a crank. . . .Surely, if slowly, is coming into the soul of the world a newer consciousness. The man in the hovel is stirred by it, for he is not too degraded that he does not know it is alcohol which keeps him where he is; and the statesman is wondering, for he is made conscious every day as to the extent of the evils of alcoholism." If this be true, what is the duty of the Christian Church? In the fight with evil the Church has a more definite responsibility than the State, not a greater, but seeing that the State in a democratic country must have its mandate in order to legislate, its responsibility waits on the measure of public opinion to a large extent, whereas the Church has its mandate from the Highest Source, even from God. And His mandate to the Church is that it seek means and opportuuities to pull down the strongholds of evil, and to build up the world in righteousness. It is the chief function of the statesman to watch over the outward interests of a people; it is the chief function of the Church to educate and quicken the people with new life, to create public opinion, and to urge upon the Statesman to provide facilities and opportunities for clean, healthy life when it is created, and better conditions for progressive higher life as it is developed.

The Record goes on to say:—"Think of the position in Great Britain to-day." With regard to the drink, of course. And the position is, in our judgment, one of utter helplessness on the part of the Statesman, and on the part of the Church "Wait and see." Mr. Leif Jones, M.P., once said: "We have in the liquor traffic a highly efficient organism with its feelers everywhere, making its influence felt in every election, and securing representation by creatures of its own on Town Councils, Boards of Guardians, County Councils, in the House of Commons, and in the House of Lords.' The Prime Minister and the Food Economy agent of the State both confess their inability to control the Drink trade, indeed they give it preference in the market before the miller and the stockfeeder. Food is more and more difficult to obtain, whilst a million acres of land are being used by the brewing interest for the manufacture of alcoholic liquor. Again then, what is the duty of the Church in the matter? The answer is in the story of the casting out of evil spirits by the Christ, who is supposed to survive in the Church. By the same divine power let this octopus-devil of Drink be cast out by the Church. For whilst the evil continues the degradation of the people's life goes on, and whatever scheme of reconstruction is evolved from the War, it will come to nought unless this evil be removed out of the path.

—R.N.

For the Children.

By REV. H. FISHER SHORT.

RIDDLES AND ANSWERS.

"Twinkle, twinkle, little star!
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!"

My dear little friends,—

You can all say "Twinkle, twinkle," I know; but I wonder if ever you see the little star. To do that, you have to look up, which is a capital thing to do. To look up, you have to lift up your heads, and that is a splendid thing to do

Years ago, one of our ministers in America started a society for young people. Because he loved them, he wanted to help his young friends in the making of the right kind of character. The new society he called "The Lend-a-hand League." A ripping name, wasn't it? You can see at once what was expected from the members. It was to lend a hand to anyone who needed what a Lancashire poet called "a lift on the way." To assist the members not to forget to remember—forgetting to remember is such a very, very easy thing—the League had a motto which ran—

"Look up, not down;
Look out, not in;
And lend a hand."

Those three lines spell a magic word. Perhaps the riddle is too hard, so I will tell you the answer. The magic word is, Unselfishness. I'm afraid that looks like another riddle; but I will make it plain in a moment. If you keep your eyes open you will notice that selfish people are usually downlooking people and in-looking people. They look down because they look in. And that means they are miserable because they are always thinking about themseelves.

Now, the way to be up-looking and out-looking is to think so much about other people as to want to help them. Wanting to help is the spirit of unselfishness; lending a hand in that spirit is unselfishness itself. And since, as we sing in the Sunday school, "Selfish hearts are never gay," it follows that the unselfish hearts, the helping hearts, the out-looking, up-looking hearts are the gayest, the happiest hearts in the world.

Now, what was good for our little cousins across the broad Atlantic is good enough for their little cousins in England, Ireland, Scotland and Wales—is good enough for you.

And, here, I am reminded of what another great American Unitarian once wrote. He said "Hitch your wagon to a star." There's a riddle for you. He was speaking to grown-ups and saying to them in grown-up language, "Look up!" That's all; but "all" means a great deal. Here, it means: Do your daily work honestly, thoroughly, hopefully, as in the sight of God: lift up your eyes and your hearts to Him who, as Thomas Carlyle said, "works like a star unhasting yet unresting." That is a beautiful, a noble thought. It means that God's work is always the work of Love. As you walk upon the earth, look up to Heaven; ask your loving Father to help to love His beautiful stars and to twinkle brightly like them: so shall you learn the joy of service and find the greatest secret of joy. Until next month and ever after, believe me,

Yours right heartily,
H. FISHER SHORT.

P.S.—If you would like to write to me, please send your letters to the Editor.

The Quarterly Meeting of the N. Cheshire Unitarian S.S. Union was held at the Unitarian School, Ashton-under-Lyne, Feb. 2nd, when delegates from various affiliated schools listened to a very suggestive lecture on "Beetles."

The East Lancashire Unitarian Association has held at Nelson a very successful Annual Meeting.

A Sale of Work at Burnley realised £135.

"Do not have such an opinion of things as he has who does thee wrong, or such as he wishes thee to have, but look at them as they are in truth."

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—AND—
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Unitarian Christianity

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